



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXV.

NEW YORK, MARCH, 1880.

NO. 3.

NOTICE.

The fiscal year of this Society closes on Wednesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

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THE SCOPE OF THE HOLY SCRIPTURES.

BY REV. FREDERICK MYERS.

The books commonly called the Bible contain special revelations of the will of God, and the only written ones extant upon earth. They constitute a volume which is a divine supplement to the laws of nature and of conscience: a body of doctrines and of precepts which, when rightly received, are able to make men wise unto salvation, and without which no man can be perfectly instructed in righteousness, or thoroughly furnished unto good works. These writings therefore as a whole are generically different from all others in character and authority: of incomparably greater dignity, of immeasurably higher worth, even emphatically sacred: a special divine gift to man wholly inestimable, and one which it is impossible to regard with too much either of reverence or of gratitude. Indeed, clearly on its first aspect there lies an impress of divinity on the Bible not visible elsewhere: the Spirit of

God so moves upon the face of its pages, that compared with all other scriptures, the Bible is holy, they profane. This book is a record not merely of the most valuable of man's speculations and discoveries concerning truth, but emphatically of God's revelations and instructions concerning it: not merely an exposition of such laws and precepts as the reasonings and intuitions and sentiments of men have agreed to pronounce the wisest and the worthiest, but of such direct and special communications of the divine Spirit to the spirits of individual men as disclose purposes of God, and sanctions of duty, and promises of help, which no man by searching could find out, but which it is the everlasting life of man to take heed to, and his spiritual death to disregard. And it is not only thus a providential depository of certain revelations of truth and duty which have been made at sundry times and in extraordinary manners, without the anticipation or effort of men, and even often contrary to their will, and ordained of God as a special scheme of education for a portion of his creatures on earth: but it is also a register of the workings of God's Spirit on man's in all ages of the world from the first, divinely ordered and preserved for the instruction of all men of all time, so that its facts, as well as its precepts, constitute a special manifestation of God's character and will.

And also when we look even for a moment at the history of this book, and carefully endeavour to contemplate the influence for good which it has exerted in the world, and the grand web of interests and events which have been, and which are connected with it, we must ever regard it with feelings such as never can be associated with any other on earth. The number of the individual souls which this book has nourished and blessed, and the magnitude and variety of the institutions to which it has given rise—how it has mingled itself with the deepest thoughts and feelings and utterances of men, and how this has been more and more the case the more spiritual and cultured the ages have become—these, too, are considerations which at once and alone must compel every religious soul to render a homage to the Bible the most sincere and the most profound.

But though the Bible is this, and very much

more than this, it is not either a revelation concerning all necessary knowledge, or wholly revelation at all. It is rather only a divine communication of such portion of necessary knowledge concerning man's origin and destiny, his duties and his hopes, as he could not of himself conclusively determine. Its whole aim throughout is ethical and spiritual: it is concerned altogether with the formation of man's character through the exhibition of God's; its subject and object are essentially one—the education of the soul of man for re-union with his Maker. And thus too the Bible is not merely, or chiefly, a book of maxims and of precepts everywhere formally didactic, but it is a history also of divine acts, and of the unfolding of divine ideas, continually manifesting the superintendence of a divine sovereignty: not a history of the world, or of all God's providence in it, but only of one kingdom and society, which was elected out of the rest to exhibit principles applicable to all kingdoms and societies, and to preserve certain privileges with which it was provisionally endowed in order that they might ultimately be extended to the whole race of man.

And therefore, though the Bible is a book so sacred and unique as a whole, it is one of very composite character and very complex construction, made up of parts, and containing materials of quite various kinds. It is not one record of one revelation, but a series of records of many revelations, made at sundry times and in divers manners. It is a collection of Scriptures which extend over a period of fifteen hundred years, the most modern of which is more than seventeen centuries old, and the earliest of which cannot have an antiquity of less than three thousand years. And these writings are as various in their forms as they are in their dates; comprising the earliest traditions of our race; genealogies and biographies; abstracts of national chronicles and details of domestic narrations; visions and prophecies; songs and prayers; proverbs and parables and epistles; and varieties of composition nowhere else to be met with. In fact the Bible is not so much a book as it is a library; by no means indeed an encyclopædia, or systematic exposition of all the truths and facts which it is necessary for man to know, but rather a vast series of documents more justly bound together by spiritual than by literal bonds; constituted into one coherent whole rather by the providence of God than by any wisdom of man.

The Bible therefore ought always to be considered only as a partial and not as an universal revelation, and as rather a providential than a miraculous gift of God to man. It is but a part of a large system of divine influence on man, the complete elements of which we cannot number, and the whole boundaries of which we cannot measure. Scriptural revelation is only that part of God's revelation of himself which is written—it is by no means the whole. All the constitution of the realms of matter and of spirit with which we are conversant or of which we are conscious, are divine adaptations and aids to human culture, and the Bible, as it has already been said, is but as a supplement to these, or rather perhaps their complement.

And when we examine, however superficially, the contents of this composite volume which we so justly term Holy Scripture, we see further that it is naturally divisible, as it is commonly divided, into two distinct parts—the Jewish and the Chris-

tian Scriptures—parts separated from each other by an interval of more than four hundred years in the dates of their composition, and by their being written in different languages. We see also that the divine utterances which the older Scriptures contain are more frequently than otherwise addressed to special hearers and accommodated to their peculiar circumstances. And not only this; but by far the larger part of this earlier division is occupied with history rather than with revelation—a history doubtless which has a certain supernaturally didactic character connected with it, but yet one which is largely human and nowhere exemplary, and in which the better and the worse are not always supernaturally distinguished. And this history is not that of mankind at large, or of any ordinary portion of mankind, but principally and professedly that of a peculiar people—of a people subjected to a special discipline for a special purpose; not simply a people favoured with more of that kind of culture which would be equally applicable to all peoples, but with a scheme of polity and a mode of providential interposition which was essentially inapplicable to the whole race of man. It is true that the earliest Scriptures do illustrate the infancy of the race more than all other scriptures whatever, while they are engaged with their own special purpose; but it is also true that as they proceed they become more and more limited in their human interest, save as they intensify by contracting our vision and fixing it on the divine plan of introducing a Messiah for mankind, of whose history and teaching the latest Scriptures are the record and the exposition. But even these later Scriptures consist rather of outlines of that history, and of specimens of the nature of that teaching, than of an unfolding and application of the principles and precepts of the new dispensation in their most complete and catholic form.

And therefore in connection with, and in consequence of, this special character of revelation, it ought to be very distinctly borne in mind that a large portion of revelation must be for us but indirect. There is but very little indeed that is addressed to all men equally. The knowledge of God's will that comes to us through written revelations is for the most part only inferential: it has to be extracted by us out of a mass of historical as well as expressly didactic documents; and none of it has been addressed primarily to ourselves, or to the generation in which we live; nor is the existence of such a social and intellectual condition as that in which we live ever directly contemplated or referred to in the great majority of the teachings of the Old and New Testament. Not only is revelation for the most part specially adapted and addressed to peoples and generations very far removed from us—so far removed as to require from us a very considerable exercise of imagination before we can understand their position—but it is absolutely necessary that we should in most instances detach and disengage it from its circumstances before we can make it either intelligible or applicable in our own case.

Unquestionably both the Jewish and the Christian Scriptures do contain divine communications of a form the most general and of a character the most direct—revelations of the essentials of deity and of humanity which are of perpetual and universal significance. And wherever these occur they may and must be considered as the

most solemn and precious of all the contents of the Bible. But even of these it should be specially noted that they are for the most part progressive. The Bible contains, in fact, a series as well as a collection of revelations; a series of which the earliest terms are the least, and which but very gradually, and not quite uniformly, rises to its height, and only after long centuries reaches its final term in Him who was himself the highest revelation which man can be conceived capable of receiving in the flesh.

Foreign Department.

MEXICO.—Mr. Hamilton writes, on one occasion:

We have not sold any Scriptures this morning, but since I began to write we have had three callers, one of whom asked for "the book on crossing oneself," (*libro santiguarse*;) another for "the Life of the Virgin;" and the third for the "Laballe," or Book of the Mass. Such calls are made every day, sometimes, by proud women who go out saying, "I am a Catholic." Just now three men stand by the window discussing very earnestly our version of the Bible.

Speaking of Father Vaughan's edition of Scio's New Testament, translated from the Vulgate and supplemented with notes from the Douay Bible, he says:

Large numbers have been sold to the rich by way of subscription, the object being to thus put them into the hands of the poorer, the servants, without price. There are very few sold from the bookstores. The price is too high for the poor people. I give an extract from a letter from Guanajuato, bearing upon this point: "Some time since our colporteur met the curate of La Luz on the street in this city, and the curate asked what books he was selling. 'Bibles and Testaments, sir; would you like to buy?' 'Oh, these are bad books; you ought not to sell them.' 'They may be bad for you, but they please me very much.' 'No, but they have no notes.' 'Well then, why don't you and the curate of Guanajuato run opposition trade with us, selling the Testament with notes?' 'We are doing that now.' 'Yes, but you sell the Testament for six reals (sixty-two cents), and I am selling it for six cents.' 'Six cents, man! six cents! Por Dios! how can you? Good-bye.' Last week the colporteur went to La Luz and remembered the curate, and a request he had made for a subscription to the 'Abogado Cristiano.' The old priest bought a large Bible at \$1 25, and eighteen portions, saying that he wished the Bible because, unlike all his other Bibles, it had references and was so wonderfully cheap."

The other day my storekeeper sold to a poor man a Bible. On his way home the man was met by a priest, who told him that he had been deceived; he had bought a bad book, and must come with him to return it and get the true Testament with notes (Vaughan's.) They came to the expendio, but the clerk would not allow the claim, whereupon the priest threatened compulsion and called a policeman. After hearing the complaint the officer suggested that the priest had better go home, as he had no claim whatever.

We have frequent calls for the "true Catholic Testaments with notes."

Mr. Hamilton has had no small difficulty in securing faithful colporteurs and in getting prompt report of their work, and now he records the death of one from whom he had expectation of faithful service. He says:

On the 26th of November I commissioned Mr. Adrian Diez to labour in Guerrero, assisting Colporteur Najara; but soon after Mr. Diez had started we heard of the death of Mr. Najara. He died with a fever, contracted doubtless by the change of climate. "When at the point of death," says his friend, "the Catholic people, in whose house he was lying, asked him if they should not call a priest to whom he might confess. He replied, 'No, my friends; I have already very well confessed to the best Confessor—my Saviour, Jesus Christ.'" Mr. Najara was a large, strong young man of about twenty-five years, and we had great hopes of his success among the people of his native State. Mr. Diez is to look after the books left by him with his friend, who at the time of writing of his death made very earnest requests for another "Bible man" from their State.

Other embarrassments are described as follows:

Some time in December Mr. Hernandez left about twenty-one dollars' worth of books with a friend in Northern Hidalgo, to be kept a few days while he visited some neighbouring villages. While gone, a young man who had been with H— when he left the books, called for them in Hernandez's name, took them and pawned them for eight dollars. Rev. Mr. Barker, under whom H— is labouring, thought it would be less expensive to permit the pawnshop keeper to distribute them than to redeem them.

Another loss.—Colporteur Monjaras was called upon at night by a number of armed men in a village near Puebla, and commanded to "bring out those heretical books." They destroyed before him seven Bibles, two Testaments, and a dozen Portions, threatening his life if he made attempt to rescue them. The young man had been rather timid before, but this incident seems rather to have made him more courageous.

MONTE VIDEO.—Mr. Milne says, under date of December 23d:

A few days ago I was conversing with a very interesting young man who has been brought to a knowledge of the truth by the reading of the Scriptures, without ever having heard a gospel sermon. He is the teacher of a small school in the country, and when he comes to town he generally brings with him a list of passages of the Bible regarding which he has some questions to ask.

BIBLE WORK IN MESOPOTAMIA.

FROM A REPORT BY THE REV. EDWIN M. BLISS.

VERSIONS OF SCRIPTURE.

The obstacle presented to Bible work by the difficulty and diversity of the languages is one that, though great, is not insurmountable, and is already yielding to patient persevering skill. Arabic is of course the most widely spoken, and wherever that is used the fine translation commenced by Dr. Eli Smith, and completed by Dr.

Van Dyck, finds its way. But there are many sections where Arabic is not used at all, or if used is merely the language of trade, and the Bible in it is as much a sealed book as if written in Chinese. In Oorfa, Turkish and Armenian are the principal languages. The Jacobites of Jebel Tour, southeast of Mardin, the Chaldeans of Elkoosh, the Nestorians of Julamerk, have each their own dialect, so distinct as to be almost a separate language. The Koords of Sert speak a tongue almost unknown to their fellows of Kerkuk. Turkish being the language of the government, it is more or less understood everywhere, and in Kurdistan is often more available than the Arabic. Thus in addition to the Arabic the Turkish and Armenian versions published at Constantinople are of great use. There has also been an edition of the Four Gospels in the Elkoosh dialect, prepared at Oroomiah in Persia, by a pastor, a native of Elkoosh, but it was not well done and is nearly useless. A tentative translation of the Gospel of John in the Turennee dialect of Jebel Tour has also been made but not published. Some years since Pastor Stepan of Heiné—not far from Diarbekir—prepared an edition of the New Testament in the Koordish of that region, which was published in the Armenian character. He, however, in his desire to make it intelligible to the inhabitants of different sections so combined idioms as to make it unintelligible to almost all. The use of the Armenian character proved a hindrance rather than a help. It is perhaps better adapted to the language which has no character of its own, but being Christian it was repugnant to Moslem pride. The fact also that any Koords who learn to read learn Arabic, Turkish, or Persian, increased the prejudice against the Armenian letter.

POLITICAL CONDITION.

It is difficult to give an exact idea of the civil and political condition of the country. It varies greatly from year to year, and even from season to season, very much according to the character of the governors or the existence of revolt, and very opposite reports will come from travellers, each desirous of transcribing faithfully what they see and hear. This is no place for a general discussion, and I shall merely present certain points which are essential to a full understanding of the conditions of Bible distribution.

First. Its uniform rule, securing free access to every part of the empire. Except in case of actual revolt of some mountain or desert tribe, a travelling firman from Constantinople, a "boyourouty" (letter of introduction) from the capital of a province, or even a simple *teskére* (permit) is respected everywhere. The value of this can only be appreciated by those who will follow the narratives of early mission work in those regions, by Drs. Grant of Oroomiah and Lobdell of Mosul, when the whole country was under the sway of a number of independent petty chieftains. In connection with this is the greater security to life and property in travelling.

At the time of my recent journey the country was filled with disbanded soldiery, an element of great disturbance in better governed countries than Turkey; two months before there had been also open revolt among the Koords of Bohtan and Rowandiz. I accordingly took guards from Aleppo to the Persian border, but found them of more use in securing me a good room and

courteous treatment when I stopped for the night, than for any actual protection on the road.

At Mardin I met Mr. Andruss, just returned from a tour to Sert, and at Mosul two colporteurs from Bagdad, and two from the Elkoosh region. Not one of them had met with any difficulty in passing from place to place, except that the men from Bagdad had followed the west bank of the Tigris rather than the east, on account of disturbance among the Koords of Kerkuk. No one can claim for any part of Turkey the security of European countries, yet the change from what existed years ago is very marked. On my way from Mosul to Oroomiah I spent a Sabbath at Rowandiz, and not finding a good room in the khan was the guest of the leading Koord of the region, who entertained me with ideal oriental hospitality. Morning and evening his large room, overlooking the river, beyond which were the remains of the castle of the famous Koor Beg, was filled with friends from the city and region around. Knowing that politics was a somewhat dangerous subject in such an assembly I carefully avoided it, and was somewhat surprised when an old, white-haired man, in reply to some remark of mine about the beauty of the country, said, "Yes, now we can enjoy it somewhat ourselves. Formerly the great *Déré Begs* (lords of the valleys, the independent chieftains of Kurdistan), took everything for themselves. Now we live under the Sultan's government and are much better off." Taken in connection with the fact of there having been a rebellion so recently I was inclined to pass over the remark, as having no special significance beyond a desire to allay any suspicion I might have of his disloyalty, but I was later led to believe that this expressed the feeling of a large number of the people, the revolt having been the work of a comparatively small class of the more turbulent.

Second. The capitulations, in accordance with which Europeans and Americans are not subject to Turkish law and have a right to demand special protection. Aside from the increased security for the missionary himself, all his employes hold a higher place, and can appeal with greater force to governors if molested in the prosecution of their work. It also, in a measure, prevents the use of the government by fanatical natives to further their own designs against the spread of the truth, and makes evangelistic work of every kind much more free than it would be under any other than a true Christian government. This is no credit to the Turkish government, it is rather its disgrace, yet we may be thankful that even the wrong is made in the providence of God to work out advantage for his kingdom. Far be it from me to desire the continuance of oppression and misrule over a vast empire in order that Bibles may be sold more easily, yet it is true that there is more opportunity for educating and elevating the mass of the people under the Turkish rule, than under any that is at all likely to be established for many years to come in Mesopotamia. Any government is better than anarchy, and anarchy would result from the supplanting of the Osmanli rule in Mesopotamia by any other than a strong European power, with a large standing army to occupy the land in its length and breadth, and unlimited capital to defray expenses for some years.

BIBLE WORK IN JAPAN.

During October and November of 1879, the Rev. J. Goble, of Yokohama, Japan, made two tours in the regions to the north and east of Tokio, one of twenty-four, and the other of eighteen days, in the interests of the American Bible Society. He took with him Mr. Morita, a Japanese convert, well known for his piety and Christian zeal. The native colporteur sold Scriptures as he had opportunity, and arrangements were made with a hundred and twenty different parties, mainly booksellers, to take Scriptures for sale.

They went from town to town and from village to village, in jinrikishas, or perched on top of queer pack-saddles, and led along the mountain passes by women or boys. But when the pass was too difficult for even the mountain horses to climb; the sand through which they must pass too deep for carts; the rain too heavy for the jinrikisha-men to venture out; or when the demands of these men were too high, they would walk from place to place. They also made use of the small river steamers whenever practicable. The Bando Taro River drains a large part of the region through which they passed on their second journey. On the navigable parts of this river and its tributaries are these little steamers used, adding much life and bustle to the scene; for the people fully appreciate, and largely patronize, the convenience of travel and transport thus afforded.

From Mr. Goble's extended report, we cull, without reference to their chronological order, the more important facts, which cannot but interest the friends of the Bible cause in Japan. He says:

"The passengers on board of the little river steamers with whom we conversed were ready to admit that Christianity was the foundation and chief cause of the advancement and civilization of the most enlightened and progressive nations of the West, and therefore the one thing needful for Japan."

Several times they were cheered by meeting with little bands of Christians. Mr. Goble writes: "At Tsutchi-Ura we found the native brethren of the Methodist Mission, and, though it was not the evening for their appointed preaching, they called the people together and we addressed a house full and a street full." At Tokaoka, an out-station of the Presbyterian Mission, they found the Scriptures and other Christian literature for sale, but the church members were all in the fields at work.

They spent one Sabbath with the Methodist brethren at Toza. Their church is far away from the town, in a lonely place, on a lone island, for as yet they fear violent opposition if they should meet in the town. In this place also, the Scriptures were for sale—the Church and the Bible always advancing hand in hand.

One day, while walking quietly along the dusty road, a number of farmers sprang up from their work, and "almost frightened us," Mr. Goble writes, "by their eagerness to know who we

were, and what was our business. Before giving any definite answer to their volley of questions, I asked, 'Who are you?' They promptly replied, 'We are Christians.' And when we told them our errand they seemed very much pleased." Here they met Mr. Toda, the faithful and able native pastor of this Presbyterian flock of farmers, also the elder of the church who is the chief magistrate of the place.

But their welcome came not alone from Christians. One chief magistrate asks for a preacher to be sent soon to his town, to explain to himself and the people the new doctrines of which he had long been anxious to learn. At Sekiyado the chief magistrate offered the schoolhouse for their use on the Sabbath, but Sunday morning it was found that Mr. Goble must also present his passport to, and get permission from the chief of police, before he could use the schoolhouse. Mr. Goble writes: "This officer, upon hearing of the object of our travels, and the nature of the service we intended to hold in the schoolhouse, at once said that it was all right and proper, and that the people of Japan ought to be very thankful to the American Bible Society for taking so great an interest in their welfare, and that Japan was more indebted to America for kindness and sympathy than to any other nation. At two o'clock we held a service at the schoolhouse, having for audience the superintendent and one serjeant of the police, the chief magistrate, the town superintendent of schools and a number of other town officers, and about fifty of the town's people. After service we had a long talk with the officers and people who remained in the schoolroom, and the school superintendent repeatedly expressed an earnest desire to be a Christian; the chief magistrate also desired us to ask the Christians of Yokohama and Tokio to send them a missionary."

At Matsudo, two young officers of the county superintendent's office, whom they had met elsewhere, called upon them, after the work of the day was done, bringing a number of their friends, among whom was the young prince of Akidzuki. They stayed for two hours, hearing of the new and better way, bought some books, then left, followed by earnest prayers. In two Buddhist temples they found men willing and glad to be the ones to sow this gospel seed. At one place they met a young man of some means and respectability, who earnestly desired them to visit his mountain home, to preach and sell Scriptures. He had read some portions of the Chinese translation of the Bible, and wished to know more about it.

"At Banda, we applied to the local magistrate to know who was worthy in his town to sell the Bible, and also to get a boat to carry us over Tateyama Bay to Nango. But he insisted upon keeping us at his house all night, and after much talk, evening and morning, concluded to be himself the seller of Bibles for Banda, and after breakfast he took us over to Nango, eight miles, in his own boat, without charge."

But their sunshine was clouded sometimes. From Ichinomiya, where they remained over Sunday, Oct. 19th, and were detained by the heavy rains over Monday, Mr. Goble writes: "We had preaching in the hotel both evenings, with good attendance, and this stirred up the jealousy of certain Shinto priests so much that on Monday evening they got up in the house a fandango to checkmate us, but failing to draw

the congregation away from us their fiddlers ceased to squeak and their banjos ceased to twang, while we finished our service in peace and quiet. The next morning, as the priests complained to the police that we were lecturing without a license, an inspector came to ask some questions. Mr. Morita replied that, as his foreign companion was a preacher by profession, of course he would preach wherever he went, and did not require any special license to do so. I replied, that although my passport said nothing about preaching, neither did it say anything about drinking tea or eating rice, and as my mouth was open for eating and drinking, I supposed it might be allowed to speak also. The officer smiled, and bowing politely, replied that he thought the priests were a little jealous. He then took his leave, begging pardon for the intrusion."

North, south, east, and west, up the four great highways leading to Narita, the heathen worshippers were thronging to the new moon feast at the noted Buddhist temple, when our friends neared the city. They joined the throng, and with them walked about the beautiful temple grounds, but soon left, saddened by the sights and sounds of heathen worship. The chief priest of this noted temple is said to be a man of noble blood, and he owns a large tract of the surrounding country. Opposite the temple gate they left some Bibles for sale, "praying that it might prove as effective as the cherry stone once dropped by a bird in the top of another great idol temple, taking root between the stones of its lofty arches, and splitting and demolishing the strong masonry, which had for ages withstood storm and tempest."

There was not much sleep at the hotel that night. Mr. Morita sat up till midnight striving to show an old friend the superiority of Christianity over all forms of idolatry; and the roar of revelry and drunken debauchery continued throughout the whole night among the pilgrims at the hotels. In the morning the temple grounds and the streets of the town were filled with courtesans, and dissipated, vicious-looking men, with only here and there a person of respectability, and one of these respectable ones was Mr. Morita's friend. The night previous he had seemed "almost persuaded," but an early visit to the shrine of the Great Fudo, so fired him with idol-zeal that he would hear no more of the cross of Christ.

At Namigawa they first asked the principal general storekeeper if he would take books for sale, "but," Mr. Goble writes, "he became offended at something Mr. Morita said about the necessity of some solid foundation for the advancement which the country was trying to make in learning and civilization, which foundation was to be found alone in the Christian religion. This touched the pride of the storekeeper, who was of the opinion that the country of Tensio-ko, Daijin, Jimmu, Tenno, Taikosama, and Iyeyasu, had sufficient foundation of its own without borrowing from any foreign barbarians; and therefore he would have nothing to do with these books, even if they would allow him a commission of one hundred per cent. for selling them." But Providence was evidently working for them, for the wealthy postmaster was glad to take the books for sale which the storekeeper had refused.

Once they met with decided opposition, and

found some who had been called upon to suffer for the Saviour's name. At Mito, a large and flourishing city, the two book-dealers who at first seemed glad to take up the business offered "were frightened out of their bargain by the bitter opposition of the priests and old kera—the retainers of the prince of Mito, who have banded themselves together to resist the introduction of Christianity into their city. These are the same old *Mito Ronins* who were, in former times, so troublesome to the Bakufu government, and a terror to all foreign residents in Yokohama and Yedo. The Methodist native missionaries in this city, we found suffering persecution, driven from house to house, and forbidden a residence among the people. Still they found some converts and a temporary home among them, but after our departure from the city, the house was pulled down over their heads, and they were stoned and beaten. Mito is the only place in all our trip where we saw any marked opposition to the introduction of Christianity, but I am confident that in due time it will become one of the most interesting of mission fields."

BIBLE WORK IN CHINA.

Mr. B. Bagnall entered the service of the Bible Society in July, 1879. During July and August he was in company with Mr. Thorne, in work in the province of Kiangsi, around the great Poyang Lake. During the month of September, the heats of summer being over, they separated so as to do more rapid work along the rivers and streams to the south of the lake. The following passages are from Mr. Bagnall's report for September:

On leaving Kiu Kiang in August I found Mr. Thorne, who had not been well, much better and able to travel again. We used one boat as far as Wu Cheng, where we engaged rapid boats for ascending the river. We were in company for a day and a half, when I proceeded up the Fu River, while Mr. Thorne made for the Ngan River.

Owing to the shallow and winding state of the river, a full amount of head winds, one or two storms, etc., I was somewhat delayed in reaching Chiang-Fu. According to custom I stopped but little on the way up the river, leaving the main work for the downward trip. Arriving at Kieu-Chiang ended my water journey until my return, as above this the river is only navigable for very small boats and rafts, the latter being used very much. It is a pretty sight to see one of these, consisting of several rafts of uniform size, attached to each other; they are thus able the more easily to get round the bends of the river, each piece having its pile of merchandise, mast and sail, and two men, one of whom pushes with a large bamboo while the other drags with a rope, and both of whom are walking in the water. I can hardly imagine harder work. I counted twenty-three lengths to one raft.

Kieu-Chiang is a large and busy place; the river is spanned at this city by a fine bridge of twelve arches, while about three li from the city is a bridge of twenty-three arches. The people were very civil, though here as in several places visited this time no one remembered having

seen any foreigners before. At this place I sold ninety-four books, and gave away two.

I engaged barrows to visit the Huen (prefecture) cities in this Fu, and thus proceeded to Nan Feng. This also is a busy place in tolerably good repair, and it is situated in the most charming district I ever passed through, but alas! like all other districts which enjoy much favour from heaven, it is more than usually given to idolatry. Temples in good repair, and fine old sacred camphor trees, abound.

Kuang-Chang, the next place visited, has suburbs which extend to a considerable distance. The walls are kept in good condition, but passing through the gates I suddenly found myself in a wilderness, not a single dwelling-house to be seen, but only a few temples and ancestral halls, the city having been flooded some years since. However, on crossing a wooden bridge I found one very good long street with houses, and considerable trade being done. I never experienced such crowding and pushing anywhere, but as the people were only anxious to see the foreigner, and not in the least unfriendly, this pressing and twisting was even enjoyable, and after taking off my hat to satisfy them as to whether I had a cue or not, and opening my umbrella to prove there was no sword in it, we were on excellent terms.

The road now for three days was a continuous climb over mountains, the valleys between being well cultivated. We came to numberless villages and many towns. This district, on the borders of the Fu-Kieu Province, seems to be the seat of a great work among the Roman Catholics. I met several persons who said they had belonged to the Roman Catholic Church for several years, and yet not one could give me an intelligent answer concerning the Lord Jesus. In the city of Ling Ch'eng the people were in a state of excitement not favourable to the sale of books, or even the presence of foreigners, owing to a children's procession in honour of some heathen god. However, after some crowding and a little rude pushing, and on two occasions an attempt to snatch the books, I managed to sell forty-eight of them.

Fu-Cheo is a city of some importance. There are quite a number of Roman Catholics here, and a large Roman Catholic chapel in the suburbs, on the other side of the river which is spanned by a fine bridge of twelve arches, in good repair. At this city an elderly lady at a shop was very anxious to purchase a book, till after inquiries she found it was not a Roman Catholic book. I told her it was God's book to all men. She further inquired about the Virgin Mary. I showed her her name. She hesitated some time but finally refused. Just outside the city there is an umbrella shop kept by a Roman Catholic, who after considerable discussion in regard to the worship of Jesus and the Virgin Mary bought one of the gospels. I sold thirty books in all at this place.

From this point we passed down the river, calling at places which had not been visited on the way up. At one town met a man who hated the name of Jesus, and who would hear nothing of his love. In another place found a man who said that he owned one of the gospels, and after much persuasion he showed it to us. A shocking composition was written all over the inside and outside of the cover. He seemed very much ashamed. During this journey several

mandarins insisted on having a man follow me from one place to another to insure safety. This, however, did not help the work, and I have no doubt, in some cases, hindered the sale of the books. On arriving at Wu Ch'eng I was much pleased to meet Mr. Thorne, who had also arrived the same morning, so that we were able to return by the same boat to Kiu Kiang.

A BIBLE WAGON IN ITALY.

The Rev. Matteo Prochet, of Genoa, in applying to the Society for assistance in work undertaken by the Committee of Evangelization of the Waldensian Church, gives the following account of their Bible wagon:

We have a Bible wagon, with a horse, which is doing good service for spreading copies of the Holy Scriptures and tracts. As you will easily understand, the object of the wagon is not to provide a comfortable means of locomotion to the colporteur; no, the wagon we find very useful in two ways—for a larger sale of Scriptures and for the preaching of the gospel; and the two objects help each other wonderfully well. Italian laws do not permit any preaching in the streets or in the squares, but our colporteur who is travelling with the wagon avoids the strictness of the law. I'll tell you how. When he arrives into a town he goes to the municipal authorities, and by paying a small fee of twenty cents or so, according to the place, he acquires the right of occupying, for one or more days, a bit of the public square (piazza), where he locates his wagon. Standing on his carriage he has full right to read verses of the Bible, even whole chapters, to explain them, to draw the attention of the people to the truths contained in the books he offers for sale. The law considers that praising his merchandise, and has nothing to say to the man, even protects him against the fanatics, who sometimes, but for the protection of the law, would have ill-treated if not killed our agent. It is easy to understand that a nice carriage will attract the attention of many who would never bestow a look upon a poor colporteur, while what they hear read excites their wish to buy the book. So it is that while this kind of colportage helps the spreading of gospel truth and is a constant evangelization, this kind of evangelization helps the sale of the Holy Scriptures. I am perfectly sure not to exaggerate when I say, that in his tour of Italy of last ecclesiastical year, our man has brought the gospel before fifty or sixty thousand people that had never heard of it.

THE BIBLE IN INDIA.

A curious letter is published in the *London Watchman*, from an educated Hindu, not a Christian, advocating the use of the English Bible in the government schools of India. It is quite long and the points made by the writer are numerous, so that we can only give a bare summary of them. Educated natives, he says, do not object to read the Bible in schools as a book of history or literature. They cannot appreciate sufficiently the beauties of the English language or the allusions in other books, without a knowledge of it. They now read in the schools chiefly the classic works of the last century with their pompous style, and need the Bible as a foil to them to give them a model of simple direct English, and prevent their talk from

being amusing with the seeming affectation of Johnsonianisms. As a book of history, it furnishes satisfactory accounts of the earlier ages of the world, beyond the period of written profane history; and the New Testament gives most interesting allusions to the Roman empire and to the general state of the world during that particular era of its history. Missionaries were first in the field in educating the natives; and so far as the Hindu writer knows, not one among the many thousands attending their schools has objected to reading the Bible. Even now, with government Bibleless schools by their side the Mission schools are as well attended as ever, and at Bangalore are better attended than the government schools. The grandson of a former prince, minister of Mysore, went to one in preference. As a general rule, educated Hindus keep a copy of the Bible in their libraries to explain the numerous allusions to it which they meet; and in one year 300 copies of the Bible were bought in the city of Mysore by such men for this purpose. Two scholarships which natives founded to perpetuate the name of Gen. Dobbs, were assigned respectively to the government and Wesleyan schools. If the contributors had objected to the Bible they would not have founded a Wesleyan scholarship. The introduction of the Bible would dispel prejudices against Christianity, for the natives would learn by it that the religion of Christ is not one to be spread by external means or at the point of the sword. The present conduct of the government makes the natives believe that the Bible is "a most dangerous book, a literary barrel of gunpowder that may at any time explode and cause infinite disaster." The writer approves a remark which was made by the late Sir Herbert Edwards, that if the natives had been acquainted with the Bible the rebellion of 1857 would not have taken place, for they would have been convinced that biting greased cartridges could not possibly have made them Christians. Lastly, the Bible is read in the schools of some of the native States. It used to be, and is probably now, read in Travancore, and also at Indore, the capital of the Maharaja Holkar's dominions.—*The Methodist.*

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

Much interest was manifested in our work by ministers and others at all the places visited by our District Superintendent during the month, including Modesto, Stanislaus County, also Burneyville, same county, Merced, Merced County, also Plainsburg, same county, Fresno, Fresno County, and Visalia, Tulase County. In Modesto, Merced, Fresno, and Visalia, the clergy assumed the responsibility of a thorough exploration of each town and vicinity, and in every instance promised to complete the work and report to me "by the last of February." I visited nearly all the business places and some families in Modesto, Burneyville, Merced, Fresno, and Visalia.

ILLINOIS AND WESTERN INDIANA.

St. Clair County has done a large work. Over 3,500 families were visited, and more than 900 of these were found without the Bible, and more than one-third of these were supplied, while a large number refused. There is a large

Catholic and rationalistic element in the county that could not be reached. Still, not a few of these classes were supplied. This work, begun last year, has not been entirely completed yet, though nearly so; it will be prosecuted as far as deemed necessary.

The friends of the cause in that county are thoroughly enlisted in the work, and propose to occupy the ground and keep it well tilled. They make a donation of \$500 to the American Bible Society this year.

Washington County makes a good record again this year, and adds to its already large credit balance.

Du Page County has done well, and is enlisting more and more from year to year a large and growing German element in their midst.

St. Joseph County, Ind., has resumed active operations lately and has done a good work.

South Bend has been pretty thoroughly canvassed and some other parts of the county visited, and the results have been quite satisfactory.

MINNESOTA.

Stearns County Bible Society has done much better than for some years past. In January, the store where the depository was kept was destroyed by fire, but while the flames were raging the bookcase and Bibles were taken out so carefully that I found only \$3 87 worth missing, and it was thought that this amount would be accounted for. The present assets are \$185 18.

Benton County auxiliary is very poor at present, but entirely free of debt, and donates \$8 95 this year.

Ramsay County Bible Society is out of debt, has \$123 59 to its credit and books valued at \$408 15.

Goodhue County auxiliary has become the most important one in our State. Assets, \$342 84; debits, \$75 46, a part of which will be met the current month.

MISSOURI.

Twelve colporteurs report 261 days of service in January; 2,610 miles travelled; 2,901 families visited; and 463 of the 639 found without a Bible have been supplied, and 347 individuals; 2,117 copies of Scriptures, valued at \$814 86, have been distributed by sale or donation. Colportage of the month is a gain on any month of the past; in December, receipts exceeded expenses \$116 80, in January, \$273 33.

Colporteur Smith speaks of a German Catholic who bought a Bible for his wife, and she exclaimed, "Bless the Lord for the Bible!"

Colporteur English met a Frenchman who called the Bible a lie, and its author an old Jewish tramp. A woman to whom he gave a Bible, said, "she had never had one in her hand before." Another woman said, "No one ought to read it;" and a third woman said, "My blessed Bible, I could not do without it."

Colporteur Feeks gave a Bible to a poor woman—deaf and dumb. She could read, and was glad to get it. He supplied three families living only one mile apart; one had been without a Bible for fourteen years, the other two for nine years.

Colporteur Markham says: "I visited nine families within a half day, and found no Bible; only two of five brothers and a sister could read, though the father had been a noted teacher and surveyor, and a man of means. His grandson of nine years told me he had never seen a Bible before."

NEBRASKA AND COLORADO.

In nearly all the societies, the sales are larger than last year. All owing balances on book account are diminishing their debt. I look for all to stand with Howard and Pawnee County Bible Society before long—entirely paid up. I must allude, in terms of high commendation, to the financial policy of Howard County Bible Society. A new county, with a comparatively small town for its county seat, not on the railroad, and yet they report more than thirteen dollars to their credit at the Bible House, and *all their stock paid for.*

NORTH AND SOUTH CAROLINA.

The time devoted to the colportage work now reported was well employed; 2,226 families were visited; 2,000 volumes of the Holy Scriptures distributed; and \$761 18 raised in 246 days—an average of nine visits, of eight books circulated, and of three dollars received per day's work. Very nearly one-quarter of all the families visited were destitute, and about one-sixth of all were supplied. The colporteurs met with many adventures and incidents of interest.

Recently, in an interview with one who laboured on the coast of North Carolina, and canvassed much of one county in a boat with one hired man to manage it, he stated that he was several times befogged and lost on the water at night till 2 A. M., and more than once had to haul his boat on a sandbar, cover his books with the sail, and be carried ashore for lodging, over bogs and shallow waters, on the shoulders of his sailor. Another, who has laboured in the most rugged part of the mountains, lately told me of many incidents. He had often to visit the cottages on foot, and to lodge, after late and weary wanderings, in the most primitive manner, in cabins of round poles, and frequently he held prayers in families where a Bible agent was a great curiosity, and where there were persons who had never before witnessed prayer.

Colporteur Elder writes to me that his mission is exciting much interest in his new field, and that he visited in succession seven families where there was not a fragment of the Holy Scriptures; and Mr. Whitaker mentions the case of a man to whom he gave a Bible which he sold for liquor, and whose conscience was so troubled by the act that he became serious, professed conversion, and was admitted into the church. "And so," Mr. Whitaker writes, "that Bible was not given in vain, though sold by him who received it, but who could not put away its power."

OREGON AND WASHINGTON TERRITORY.

I am glad to report success in my work for the month just closing. Bible meetings have been well attended, and increased interest manifested at all the anniversaries.

Sabbath, the 4th, I spent at Roseburg, in Douglas County, worshipping with the Southern Methodist Church in the morning, and in the evening I attended the anniversary of the Douglas County Bible Society, at the Presbyterian Church. The Meth. Ep. Church, the Southern Meth. Ep. Church, and the Presbyterian Churches, united in the services. Addresses were made on the occasion by Revs. Mr. Bell, Mr. Howard, and myself.

Sabbath, the 11th, was devoted to Bible interests at Eugene City, in Lane County. Saturday evening, the 10th, I attended the business meeting of the county Bible society. Sabbath morn-

ing six congregations gave up their regular service, and joined in a union Bible meeting at the court house. The meeting was addressed by your District Superintendent.

The anniversary of the county Bible society was held Sabbath evening, at the Cumberland Presbyterian Church, Rev. E. R. Geary, D.D., presiding. Addresses were made on the occasion by Rev. Mr. Whiting, of the Christian Church, Rev. Mr. Dairer, of the Meth. Ep. Church, Rev. Mr. Wooley, of the Central Presbyterian Church, Prof. Johnson, of the State University, and myself.

Sabbath, the 18th, I spent at Albany, in Linn County, preaching in the morning at the Meth. Ep. Church, and in the evening I attended the anniversary of the Linn County Bible Society at the court house. Short addresses were made at the meeting by myself, Rev. Mr. Condit, Rev. Mr. Harris, Rev. Mr. Crawford, and Rev. Mr. Irvin. Five Protestant churches of the city united in the services.

Sabbath, the 25th, I spent at Vancouver, in Clark County, W. T. I preached at the Meth. Ep. Church in the morning, and attended the anniversary of Clark County Bible Society in the evening, at the same church. The Episcopal Church united in the evening meeting. Addresses were made by Col. Mason, Gen. O. O. Howard, Rev. Mr. Judy, Rev. Mr. Espy, and myself.

All these meetings were as interesting as any I have attended. My receipts for the month were \$281 63.

WEST VIRGINIA.

The late anniversaries at Hinton, Shepherdstown, and Martinsburg, surpassed in attendance, interest, and liberality of contribution, any previous ones. Episcopalian and Baptist ministers, indeed clergymen of all denominations, attend our meetings, and take an active part in the deliberations. It is really one of the most hopeful signs of the progress of our work here.

EAST HAMPTON BIBLE SOCIETY, CONN.

The anniversary of this society was held at the South Congregational Church, Sunday afternoon, February 1st. The three churches in the village united in the service and furnished a large audience. Reports from the treasurer and depositary showed that during the past three years \$185 worth of Bibles had been bought of the American Bible Society, and that \$180 had been received for books sold and from donations. The number of copies sold the past year is forty. A contribution of over twenty-two dollars was received, which, with the balance on hand, puts us on a good financial basis.

Rev. Albert S. Hunt, D. D., Secretary of the American Bible Society, gave an address, describing the work of the Society. Notwithstanding the resolutions of the State Conference, the society prefers to remain an auxiliary of the American Bible Society.—*Hartford Religious Herald.*

HENNEPIN COUNTY BIBLE SOCIETY, MINN.

The annual meeting of this auxiliary was held at Minneapolis, Feb. 13th, 1880. There were three services held, in connection with the anniversary, in different parts of the city. In Plymouth Congregational Church the addresses were delivered by Rev. H. A. Stimson, Rev. C. A. Van Anda, and Rev. J. F. Chaffee. In the Park Avenue Presbyterian Church the addresses were deliv-

ered by Rev. E. S. Williams, Rev. R. F. Sample, D.D., and the Rev. D. Stewart, D.D. In the Evangelical Lutheran Norwegian Church the addresses were made by Hon. C. E. Vanderbilt, Prof. S. Otedel, and the District Superintendent, Rev. John Hinton.

In each of the above-mentioned places the congregations were very large, and a more than ordinary interest was manifested.

NEWTON COUNTY BIBLE SOCIETY, MO.

The thirteenth annual meeting of the above auxiliary occurred in the Congregational Church of Neosho, on Dec. 21st, 1879. A sermon was delivered by the Rev. Mr. Perry, of the Meth. Ep. Church, South, and appropriate remarks were made by the president of the society.

After the reading of the reports of the treasurer and depository, it was unanimously resolved that \$50 of the amount standing to the credit of the auxiliary on the books of the Parent Society, should be donated to the latter to aid in the prosecution of its colportage work throughout the country.

THE NEVADA BIBLE SOCIETY.

A recent letter received from the Right Rev. O. W. Whitaker, corresponding secretary of the above auxiliary, contains the following:

The annual meeting of the Nevada Bible Society was held in the Presbyterian Church of Virginia City, on Sunday evening, Nov. 16th, 1879. The devotional exercises were conducted by the Rev. E. Graham, pastor of the church, and several addresses were made by officers of the society. The principal address of the evening was made by Rev. John Thompson, District Superintendent. The church was well filled and a good degree of interest in the work of Bible distribution was manifested.

The society employed a visitor for six months of the past year. During that time he made a pretty thorough exploration of four of the western counties of the State.

The report of the secretary, read at the annual meeting, ends by saying: "The society is under renewed obligation to the American Bible Society in New York for donations of books and for grants to be used in the present work of visitation and supply; and to the Rev. John Thompson for his hearty co-operation in all the details of the work of the society."

NEW YORK BIBLE SOCIETY.

The annual report of this society, which is occupied exclusively in circulating the Scriptures among the destitute of the city, shows that during the last year the agents visited 36,629 families, and reported 5,625 of them to be without any Bibles. Notwithstanding the city has been often thoroughly canvassed within the past fifty years, many families are without the Bible. A growing disposition to receive it is manifested on the part of Roman Catholics and Jews. Among the 112,019 immigrants who arrived at Castle Garden during the past year, the society reports that it has distributed 37,136 volumes. The marine committee circulated 1,260 Bibles, 2,462 Testaments, and 3,726 other books, among seamen on American shipping. Many copies of the Scriptures were also given to the crews of vessels ar-

iving from foreign ports. Small packages of Bibles and Testaments in foreign languages were intrusted to the care of sailors on outgoing craft for distribution at Roman Catholic ports. In this manner 1,869 volumes were furnished to 260 Scandinavian vessels and 4,387 to 656 French, Spanish, Portuguese, and Italian ships. The cabins of river and ocean steamers were supplied with Bibles in large type, and these were placed where they would do most service. The number of vessels thus supplied is 87. By the marine committee the total distribution was 37,500 volumes on 2,869 vessels. The hotels, public institutions, and Sunday schools have received 4,107 volumes. For the year ending October 1st, the entire distribution was 90,743 volumes.

GREENE COUNTY BIBLE SOCIETY, OHIO.

The secretary of this valued auxiliary writes, under date of Feb. 26th, 1880, as follows: "Enclosed I send you a draft for six hundred and eighty dollars (\$680), it being the result of my labours in Greene County the past year. It was duly reported at the sixty-third anniversary of the auxiliary, held during the past month."

The report of the board of managers of this auxiliary states, among other interesting items: "It appears that a large majority of all the evangelical churches in the county co-operate and contribute to this work. The amounts already given, with that of the Cedarville Society, will make over \$900 received from Greene County in the past year. Expressing thanks to those who have contributed, with the hope that in coming years a still larger measure of success will attend the labour and efforts of those on whom these responsibilities will devolve, our prayer is, that the time may soon come when the whole earth will be filled with the knowledge and glory of the Lord."

SUMMERS COUNTY BIBLE SOCIETY, W. VA.

A meeting of this society was held in Hinton, at the Baptist Church, Dec. 18th, 1879. After the reading of the report of the treasurer and depository, addresses were delivered by Revs. M. Bibb, M. Ellison, and District Superintendent Walter R. Long, and a contribution amounting to \$22 was realized.

Resolutions were adopted tendering the thanks of the auxiliary to the American Bible Society for its generous grants of Bibles and Testaments for the supply of the destitute; and commending the colportage system, promising a helping hand to any colporteur employed to canvass Summers County.

Miscellaneous.

BIBLE ATMOSPHERE.

Isaac Taylor's splendid introduction to "Edwards on the Will" incidentally alludes to the unconscious influence of Revelation. No more bold assault on the benevolence of God was ever made than that of David Hume. Yet such was the religious influence of the entire kingdom of Scotland that this prince of the band of skeptics, *unawares* doubtless, clothed his thoughts with a sanctimonious modesty, even in his most bitter assaults on the bulwarks of Christianity. Thus Shelley, whose

daring high up on Mont Blanc, amid the holy sublimities of nature's grandest temple, wrote *Atheist* under his name, laid an unwilling trophy at the foot of the cross. In his brilliant muse's efforts, when desirous of giving the most perfect specimens of human character, he was compelled to borrow his choicest conceptions, like Byron, from the sacred record. And at this hour the Crescent, whose armies kept all Europe in a perfect ferment of fear for hundreds of years, is bowing humbly before the Cross. All the powers of the old world, jealous to the last degree of each other, have banded together to sustain the waning Moslem throne. But all in vain. The Rothschilds, Jews though they be, have forced the Porte to publicly confess that the prestige and power of the Crescent are among the things of the past. The Sublime Porte has now written or engraved on all their debentures, "A. D." Those mysterious letters, that point with radiant finger to the Nazarene, are being deciphered by the followers of the false prophet. And now, amid the cold, dark creed of the Moslems, *Anno Domini* is silently and unconsciously preaching side by side with the Muezzin calls, the grand doctrines of redemption by Christ.—*Dr. Van Doren, in the Presbyterian.*

THE EMPEROR WILLIAM AND THE BIBLE.

A German Moravian journal, the *Herrnhut*, has a very interesting report of an address made by the Emperor of Germany on the occasion of the Jubilee of the Cathedral College for candidates for orders. Much of the address related to local matters, but his majesty bore the most emphatic testimony to the grand principle of Protestantism—the supreme importance and authority of the written word of God, and the knowledge of Jesus Christ as a personal Saviour. He said:

"It is my earnest wish, gentlemen, that the words you have just heard from the pulpit may find place and realization in the hearts and thoughts of all. . . If there is anything that, amidst the drifting stress of this world's life, can give us a holdfast, it is the one, the solitary, foundation which is laid in Jesus Christ. Do not allow yourselves to be bewildered into missing this, gentlemen, by the flux of change which, especially at the present period, traverses the world. Do not join the multitude of those who either ignore the Bible altogether as the one foundation of truth, or at least give it a spurious interpretation of their own devising. You all know that I am a member, on full and free conviction, of the 'Positive Union' established by my late dear father. The basis and rock on which I, and we all, are bound to fix our foothold is the unadulterated faith as taught us by the Bible. There are, to be sure, many who do not at all take exactly the same line of interpretation; each uses his knowledge and conscience as well as he can, and thereby regulates his acts and purposes. . . May all the *alumni* of this institution find this day so blest to them that the knowledge of God, and his only-begotten Son Jesus Christ, as the alone source of true salvation, may advance in them. Each indeed is free to deal with this according to the voice of his conscience; but all must build on the foundation of the Bible and the gospel. Let but this be secured, and all will be enabled to develop a divinely-blest ministerial work, each according to his special gift."—*N. Y. Observer.*

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

A WONDERFUL GIFT.

Because in a day of my days to come
There waiteth a grief to be,
Shall my heart grow faint, and my lips be dumb,
In this day that is bright for me?

Because of a subtle sense of pain,
Like a pulse-beat, threaded through
The bliss of my thought, shall I dare refrain
From delight in the pure and true?

In the harvest field shall I cease to glean,
Since the bloom of the spring has fled?
Shall I veil my eyes to the noonday sheen,
Since the dew of the morn hath sped?

Nay, phantom ill, with the warning hand—
Nay, ghosts of the weary past;
Serene, as in armour of faith I stand—
Ye may not hold me fast.

Your shadows across my sun may fall,
But as bright the sun shall shine,
For I walk in a light ye cannot pall,
The light of the King Divine.

And whatever He sends from day to day,
I am sure that his name is Love;
And He never will let me lose my way
To my rest in the home above.

—*Sunday Magazine.*

Bible Society Record.

NEW YORK, MARCH, 1880.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Astor Place, on Thursday, March 4th, 1880, at half-past three o'clock, Frederick S. Winston, Esq., in the chair.

Rev. Dr. M. S. Hutton read the 103d Psalm and offered prayer.

The Hon. John W. Foster, late United States Minister to Mexico, and now under appointment as United States Minister to Russia, was unanimously elected Vice President of the Society.

Papers were adopted by the Board commemorating the late Mr. James Lenox, formerly President of the Society, and Mr. James W. Dominick, one of the Managers, lately deceased.

The Financial Statement showed the total receipts for February to have been \$40,208 19. Of this amount \$5,757 97 were donations from auxiliary societies, individuals, and churches; \$4,705 31 from rents; \$1,125 33 from legacies; \$28,619 58 from sale of books. The disbursements for the month, upon the audit and warrant of the Committee on Finance, were \$43,618 46.

The Committee on Publication reported that a new edition of 3,000 copies of the New Testa-

ment, in the dialect of the Gilbert Islands, had been put to press. It is worthy of note that this is the *third* edition of the New Testament in this language that the Society has been called upon to furnish.

The issues for the month of February were 92,876 copies.

Upon the recommendation of the Committee on Distribution grants of books were made to the value of \$6,700 for distribution by auxiliary societies, pastors in mission churches in various parts of the country, benevolent institutions, and colporteurs employed by this Society labouring chiefly in the South and Southwest.

Appropriations in funds were made to the Society's agencies in Mexico and Turkey, to the Bible Society of France, and the Austrian Mission of the American Board, amounting in the aggregate to \$58,195.

The Committee on Agencies commissioned five additional colporteurs and re-appointed five others. These colporteurs are to labour in Kansas, Colorado, Minnesota, West Virginia, Missouri, Georgia, and Texas. The results of colportage work for the month of January were stated as follows: 1,387 days of service rendered, 13,966 families visited, 3,196 found destitute, 2,389 destitute families supplied, and 1,157 destitute individuals in addition. Number of books sold, 8,280, of the value of \$3,144. Number of books distributed gratuitously, 2,201, of the value of \$561.

JAMES LENOX.

Since we last met, a dear friend and beloved associate in our Bible work has been called from his labour to his reward.

James Lenox, whose death it is our mournful duty to record, and to whose modest worth it is our privilege to pay our loving tribute, died at his residence in this city, on Tuesday evening, Feb. 17th, in the eightieth year of his age. He was among the early friends of this Institution, and was always a most liberal supporter of its work.

Mr. Lenox was elected a member of the Board of Managers in 1838—forty-two years ago—and in 1853 one of the Vice Presidents. From 1864 till 1871, a period of seven years, he presided most gracefully over our deliberations as President of the Society, at which time he was reluctantly released from service, feeling that its duties were incompatible with his health and the pressure of other obligations.

Superior natural endowments, enriched by high culture and extensive reading, and more than all, the grace of God, made him the patriotic citizen, the large-hearted philanthropist, and the devout Christian gentleman we all knew him.

Strong in his religious convictions and decided in his opinions, he yet cheerfully accorded to

others the same right of opinion he claimed for himself, and was always ready to recognize the image of the Master wherever it appeared.

Blessed by Providence with ample fortune, he valued it not for its own sake, nor for the social influence it secured, but only as an instrumentality to be used for the glory of God and the welfare of his fellow men.

Few men of our day, or perhaps of any other, have recognized more fully the entire stewardship of the wealth which God had committed to his disposal; and the study of his life seems to have been how most faithfully to discharge this sacred trust.

Next to the intelligent munificence of his more prominent public endowments in this city and elsewhere, was the quiet unostentatious manner in which his generosity, great or small, was always dispensed. The more prominent, indeed, of his public gifts, by their truly noble proportions, could not fail to command a notice and an admiration entirely unsought for, if not distasteful to the generous donor; but it was in the thousand channels through which his bounty so quietly and so constantly flowed—distilling “like the dew and the small rain,” energizing the interests of religion and philanthropy, comforting the disconsolate and raising the fallen, with a generosity known only to God and to the recipient—that the character of the man shone out in all its truth, beauty, and noble consistency.

But he is gone. He has finished his course, he has kept the faith, he has received his crown. He rests from his labours and his works do follow him. “Mark the perfect man, and behold the upright, for the end of that man is peace.”

JAMES W. DOMINICK.

The Managers of the American Bible Society, with deep regret for the loss which they have sustained in the decease of their late associate, Mr. James W. Dominick, take this occasion to place upon the minutes of the Board their high appreciation of the excellence of his character, the purity of his life, his unselfish devotion to the cause of Christ, and his sagacity and fidelity in various departments of Christian work. He was elected a Manager in June, 1852, to fill the vacancy which had just been occasioned by the decease of his father, and for nearly nineteen years he has served as a member of the Committee on Agencies. He has carried into these official relations the urbanity and practical good sense which characterized his private life, and has had the esteem and unfaltering confidence of all who knew him.

To the widow and surviving family of their respected associate the Managers tender the assurance of deep sympathy in the loss which has befallen them, and in the sorrow which has darkened their dwelling.

Summary of District Superintendents' Reports,

For the month of January, 1880.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	115
Anniversaries attended.....	51
New Societies and Committees formed.....	3
Sermons and Addresses delivered for the Bible cause.....	157
Letters sent.....	2,106
Miles travelled on official duty.....	14,417
Donations and subscriptions secured for the Bible cause.....	\$1,628 58

Summary of Bible Distribution in January, by Fifty-Seven Colporteurs and Eighteen County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	1,387	402
Families visited by them.....	13,963	6,819
Families found destitute of the Bible.....	3,196	526
Destitute families supplied.....	2,389	830
Destitute individuals supplied in addition.....	1,157	185
Number of books sold.....	8,286	946
Value of books sold.....	\$3,144 50	\$364 54
Number of books distributed gratuitously.....	2,301	415
Value of books distributed gratuitously.....	\$561 90	\$139 28

Summary of One Hundred and Five Annual Reports of Auxiliary Societies,

Received in February, 1880.

Receipts from sales in twelve months.....	\$9,068 20
Receipts from collections and donations.....	9,420 21
Paid American Bible Society on book account.....	10,906 69
Paid American Bible Society on donation account.....	1,573 19
Expended on their own fields.....	4,128 54
Value of books donated.....	1,758 29
Value of stock on hand at date.....	19,043 49
No. of these Auxiliaries reporting general operations.....	10
Collecting and distributing Agents employed.....	10
Families visited by them.....	14,241
Families found destitute.....	2,096
Destitute families supplied.....	1,324
Destitute individuals supplied in addition.....	897
Sabbath and other schools supplied.....	9

Deceased Members.

Rev. James Ayres, New Providence, N. J.
Rev. James O. Barney, Central Falls, R. I.
Rev. T. S. Berry, Indianola, Iowa.
Elisha C. Brewster, Bristol, Conn.
Rev. Charles P. Bush, D.D., New York.
Henry B. Camp, Hartford, Conn.
Rev. Wm. H. Cooper, Bellport, N. Y.
Rev. Jonathan T. Crane, D.D., Port Jervis, N. Y.
Mrs. John C. Cruikshank, Little Falls, N. J.
Rev. Robert L. Dashiell, D.D., Newark, N. J.
Cornelius Jay Du Bois, New Haven, Conn.
Rev. Asa F. Fenton, Broadalbin, N. Y.
Rev. Theodore A. Gardner, Faribault, Minn.
William A. Haines, New York.
Henry D. Hayt, Poughkeepsie, N. Y.
Rev. A. H. Hand, D.D., Easton, Pa.
Rev. John T. Hewitt, Fulton, N. Y.
Mrs. David Holmes, Des Moines, Iowa.
Mrs. Hannah Ireland, New York.
Hon. John Hiff, Newton, N. J.
William Imley, Allentown, N. J.
Rev. J. B. Jeter, D.D., Richmond, Va.
Rev. C. W. Judd, Binghamton, N. Y.
William Kennedy, Elkhorn, Ill.
Rev. Erastus Kellogg, Yuba City, Cal.
Rev. Josiah Leonard, Clinton, Iowa.
James Lenox, New York.
Samuel P. Moore, Peru, N. Y.
Mrs. A. L. Parker, Meriden, Conn.
Rev. William R. Palmer, Chicopee, Mass.
Mrs. Angelina S. Peck, New York.
Erastus Pierce, South Britain, Conn.
Dr. William A. Robertson, Carlinville, Ill.
Rev. John Van Eaton, York, N. Y.
Mrs. Alfred Williamson, Fairview, N. J.
Rev. Elijah Wood, Clifton Springs, N. Y.
Rev. Wm. E. York, Stockbridge, Mass.

MONEYS RECEIVED IN FEBRUARY, 1880.

Gifts:—

FROM INDIVIDUALS.

Auchincloss, John W., New York.....	\$50 00
Addy, William, Rev., Ks.....	2 25
Anonymous, Montague, Texas.....	2 00
Breen, A. H., St. Louis, Mo.....	50
Cowing, James R., Brooklyn, N. Y.....	10 00
Cushman, Mrs. Sarah, Raymertown, N. Y.....	4 00
Cash, Bridgeport, Ct.....	1 00
" " ".....	5 00
" Turkey.....	2 42

Collections by Colporteurs:

Through Rev. W. R. Long, D. S., W. Va.....	25
" " J. L. Lyons, " Ga.....	18 43
" " W. B. Rankin, " Tex.....	71 45
" " Geo. S. Savage, " Ky.....	14 90
" " J. J. Thompson, " Ks.....	10 91
" " Geo. M. Tuthill, " Wis.....	5 13
" " C. H. Wiley, " N. C.....	9 75
" " " " " S. C.....	49 83
" " E. Wright, " Mo.....	29 91
" Disciple," St. Mary's, Ga.....	10 00
E. P. A., New York.....	50 00
Fisher, Mrs. Henry, Brooklyn, N. Y.....	5 00
Glenn, Mrs. Sallie E., Winston, N. C.....	30 00
Harman, Jacob, Independence, Ind.....	1,000 00
Kiersted, John, Saugerties, N. Y.....	100 00
M. P. A., New York.....	500 00
M. H. A., New York.....	100 00
Merritt, Miss E., New York.....	2 00
Magoffin, Miss Sarah J., Mercer, Pa.....	50 00
Poor Widow, Mossy Creek, Tenn.....	1 00
Stone, L. A., Leavenworth, Ks.....	2 00
Steiner, Peter P., Bluffton, Ohio.....	29 25
Schermerhorn, John W., New York.....	5 00
Rev. O. W. Wright, Dodge City, Ks.....	1 71
	\$2,153 70

FROM LEGACIES.

Buck, Grizella, late of Preble County, Ohio.....	\$2 50
Chambers, John, late of Ruggles, Ohio.....	50 00
Dickey, Selenda K., late of Acworth, N. H.....	114 66
Farrar, Horatio B., late of Swanton, Vt.....	50 00
Nelson, J. I., late of Putnam County, Ind.....	16 50
Penfield, Lewis, late of Fairfield County, Ct.....	122 50
Searle, Mrs. Maria L., late of Brooklyn, N. Y.....	335 84
Sanford, Rev. Alvah, late of Granville, Ohio.....	333 83
	1,125 33

FROM CHURCH COLLECTIONS.

CONNECTICUT.

Preston City, Cong. Church.....	16 00
Southport, Cong. Church.....	220 00

FLORIDA.

Florida Conference Meth. Ep. Church.....	4 04
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ILLINOIS.

Kewanee, Primitive Meth. Church.....	7 10
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KANSAS.

Caledonia, Evangelical Lutheran Church.....	2 60
Concordia, Swedish Baptist Church.....	1 00
Erie, Meth. Ep. Church.....	1 50
Summerville, Evangelical Lutheran Church.....	40
Valley Chapel, Meth. Ep. Church.....	1 90
Wakefield, Meth. Ep. Church.....	5 00

MAINE.

Yarmouth, First Church and Society.....	6 00
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MASSACHUSETTS.

Clinton, First Cong. Church.....	4 55
Granby, Cong. Church.....	8 00
Hadley, First Cong. Church.....	5 84

MINNESOTA.

Duluth, Meth. Ep. Church.....	7 00
Melford, Meth. Ep. Church.....	6 00
Northwestern German M. E. Conference.....	13 00
Worthington, Meth. Ep. Church.....	3 97

NEW JERSEY.

Jersey City, Tabernacle Church.....	6 40
Passaic, Holland Reformed Church.....	10 00

NEW YORK.

New York, Madison Ave. Reformed Church.....	63 57
Prince's Bay, St. Mark's Meth. Ep. Church.....	8 00
Rome, First Meth. Ep. Church.....	20 00
Valley Falls, Meth. Ep. Church.....	36 05
Warsaw, Cong. Church.....	6 67

OHIO.	
<i>Frazeeburg</i> , Pres. Church.....	\$1 00
<i>Guilford</i> , First Pres. Church.....	3 00
<i>Muskingum</i> , Pres. Church.....	15 00
TENNESSEE.	
<i>Bethel</i> , Sunday School.....	5 00

\$488 59

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS

HAVE BEEN GIVEN.

Henry Bundy, Chicago, Ill.....	5 50
A. C. Dutton, Greenville, S. C.....	50 00
Rev. J. H. DeVotie, Atlanta, Ga.....	100 00
Stone County Bible Society, Ark.....	7 00
Kansas Central Agency.....	116 16
Rev. E. G. Goodspeed, Columbia, S. C.....	5 65
Rev. W. F. Rogers, Morgan County, Tenn.....	7 60
Rev. George S. Savage, Ky.....	20 08
New York Yearly Meeting of Friends.....	35 00
Rev. J. S. Graves, Ga.....	5 00
A. A. Bradshaw, Fla.....	5 40
Rev. G. W. Hall, Fla.....	10 00
Rev. G. D. Crocker, Fort Sully, Dakota Ter.....	2 70
Rev. John Hinton, Dist. Supt., Minn.....	3 85
Friends' Mexican Mission, Matamoras, Mex.....	25 00
H. A. Schwidetenberg, Birmingham, Ohio.....	1 90

400 34

FROM AUXILIARY BIBLE SOCIETIES:—

ON DONATION ACCOUNT.

Butler County, Ohio.....	45 48
Beechwoods, Ohio.....	22 50
Benton County, Minn.....	8 95
Berkeley County, W. Va.....	30 00
Brooklyn City, N. Y.....	30 00
Cayuga County, N. Y.....	169 00
Carey and Vicinity, Ohio.....	24 52
Columbus Welsh, Ohio.....	60 00
Columbia County, N. Y.....	120 00
Dawn and Vicinity, Welsh, Mo.....	15 00
East Hampton, Ct.....	30 00
Female of First Pres. Ch., New Albany, Ind.....	26 20
Floyd Welsh, N. Y.....	32 78
Griggsville, Ill.....	30 00
Genoa, N. Y.....	30 00
Gonzales County, Texas.....	90 00
Hancock County, Ohio.....	100 00
Hudson Female, N. Y.....	30 00
Huron County, Ohio.....	30 00
Hudson County, N. J.....	250 00
Long Creek Welsh, Iowa.....	39 79
Lucas County, Ohio.....	35 00
Lake County, Ill.....	22 50
Medina County, Ohio.....	62 81
Massachusetts.....	400 00
Neath Welsh, Pa.....	26 00
Oldham County, Ky.....	30 00
Old Man's Creek Welsh, Iowa.....	30 00
Oshkosh and Vicinity Welsh, Wis.....	105 22
Plymouth Welsh, Pa.....	86
Plymouth, Ohio.....	30 00
Passaic County, N. J.....	30 00
Plymouth County, Iowa.....	10 75
Randolph Welsh, Wis.....	50 70
Rice County, Minn.....	3 00
Stratford Cong. Female, Ct.....	20 00
Scranton Welsh, Pa.....	100 00
Washington County, Ill.....	12 00
Welsh Prairie, Iowa.....	18 08
Washington City, D. C.....	30 00
Welsh Calvinistic Methodist, New York.....	90 00
Williamsburg Welsh, Iowa.....	30 00
Waukesha Welsh, Wis.....	272 93
Ypsilanti, Mich.....	10 00

2,688 52

Receipts from Sales:—

FROM AUXILIARY BIBLE SOCIETIES:—

ON PURCHASE ACCOUNT.

Auglaize County, Ohio.....	107 70
Alachua County, Fla.....	15 00
Anderson County, Texas.....	6 00
Albany County, N. Y.....	116 62
Alabama of Montgomery, Ala.....	348 25
Andrew County, Mo.....	15 07
Audubon County, Iowa.....	14 98
Benton County, Ark.....	68 80

Batesburg, S. C.....	\$4 05
Belle Plaine, Iowa.....	41 73
Brigdwater, Paris, Plainfield, and Vicinity	
Welsh, N. Y.....	11 00
Boone County, Mo.....	110 00
Brookfield, Mo.....	25 05
Brooks County, Ga.....	15 00
Brooklyn City, N. Y.....	5 40
Bowdon, Ga.....	10 00
Berkeley County, W. Va.....	46 45
Bay County, Mich.....	75 00
Barren County, Ky.....	50 00
Bullock County, Ala.....	10 06
Beechwoods, Ohio.....	50 00
Comanche County, Texas.....	12 68
Columbus, Wis.....	31 78
Cedar Falls, Iowa.....	50 18
Chattooga County, Ga.....	25 00
Cass County, Mich.....	29 00
Cumberland County, Ky.....	45 25
Central, Ark.....	120 00
Cincinnati Young Men's, Ohio.....	275 00
Clarke County, Ky.....	79 40
Carey and Vicinity, Ohio.....	18 73
Callaway County, Mo.....	25 74
Cameron, Mo.....	8 57
Colfax County, Neb.....	1 50
Cherokee County, Iowa.....	54 88
Clinton County, N. Y.....	100 00
California.....	60 00
Cabarras County, N. C.....	25 41
Charleston, S. C.....	100 00
Collinsville, Ct.....	14 48
Caldwell County, Ky.....	5 13
Cross Plains, Ala.....	8 95
Champaign County, Ill.....	75 00
Columbus Welsh, Ohio.....	45 00
Champaign County, Ohio.....	59 67
College Hill, Miss.....	33 67
Catawba County, N. C.....	40 00
Carroll County, Ill.....	125 00
Dane County, Wis.....	175 00
Dodgeville, Wis.....	53 27
Duval County, Fla.....	11 20
Douglas County, Neb.....	14 35
Emmet County, Iowa.....	12 13
Essex County, N. Y.....	78 58
East Hampton, Ct.....	15 45
Eau Claire County, Wis.....	109 00
Effingham County, Ill.....	30 00
Fairhaven Welsh, Vt.....	13 20
Franklin County, Ks.....	12 50
Fremont County, Col.....	25 88
Fayette County, W. Va.....	7 95
Franklin County, Ill.....	30 00
Gwinnett County, Ga.....	26 60
Griggsville, Ill.....	27 40
Genoa, N. Y.....	34 00
Grundy County, Ill.....	61 06
Greene County, Ind.....	74 81
Gallatin County, Ky.....	23 41
Gentry County, Mo.....	2 87
Green Lake County, Wis.....	10 26
Greene County, N. Y.....	30 00
Greene County, Ala.....	24 19
Gage County, Neb.....	4 61
Goodhue County, Minn.....	138 32
Harvey County, Ks.....	40 48
Hardin County, Ky.....	64 05
Hunt County, Texas.....	43 55
Harrison County, Ohio.....	5 00
Hicksville and Vicinity, Ohio.....	29 00
Howard County, Neb.....	36 22
Hall County, Neb.....	24 22
Henry County, Iowa.....	73 00
Hancock County, Ohio.....	117 87
Hudson Female, N. Y.....	35 00
Huron County, Ohio.....	343 31
Iredell County, N. C.....	20 00
Iowa County, Wis.....	4 13
Indiana Bible Association of Friends.....	9 18
Iowa County, Iowa.....	100 45
Joplin, Mo.....	26 20
Jefferson County, W. Va.....	67 62
Jasper County, Iowa.....	53 50
Knox County, Ill.....	50 00
Kent County, Del.....	125 00
Kent County, Mich.....	200 00

Lorain County, Ohio.....	\$100 00
Lafayette County, Wis.....	12 04
Lowndes County, Ga.....	15 95
Long Creek Welsh, Iowa.....	16 11
La Salle County, Ill.....	64 50
Lafayette County, Miss.....	87 04
Lawrence County, Ohio.....	45 62
Livingston County, Ill.....	62 00
Litchfield, Ill.....	56 10
La Porte County, Ind.....	18 78
Miami County, Ks.....	17 75
Mason County, Ill.....	12 00
Muhlenburg County, Ky.....	40 00
Madison County, Ky.....	33 60
Maine.....	105 23
Montgomery County, Mo.....	20 00
Muskegon County, Mich.....	26 75
Merrick County, Neb.....	31 24
Mobile, Ala.....	4 00
Monona County, Iowa.....	50 95
Montgomery County, Ind.....	44 00
Monroe County, Ark.....	25 15
Medina County, Texas.....	16 00
Madison County, Iowa.....	84 00
Marathon County, Wis.....	20 00
Morgan County, W. Va.....	5 46
McMinn County, Tenn.....	25 80
Massachusetts.....	2,000 00
Mount Morris, N. Y.....	10 00
Marshall County, Ill.....	41 75
Montgomery County, Ill.....	1 85
New York Female.....	144 07
Niagara County, N. Y.....	80 00
Noble County West, Ohio.....	22 01
New Hampshire.....	1,199 80
Newton County, Mo.....	28 33
Nodaway County, Mo.....	12 50
Nassau County, Fla.....	5 00
Oldham County, Ky.....	7 75
Oregon.....	139 98
Old Man's Creek Welsh, Iowa.....	8 22
Oshkosh and Vicinity Welsh, Wis.....	59 71
Onondaga County, N. Y.....	391 07
Plymouth, Ohio.....	59 97
Page County, Iowa.....	53 95
Passaic County, N. J.....	33 00
Parke County, Ind.....	26 90
Poweshiek County, Iowa.....	23 67
Peabody, Ks.....	77 30
Plymouth Welsh, Pa.....	12 28
Pennsylvania.....	1,301 73
Pulaski County, Ill.....	3 15
Preble County, Ohio.....	52 39
Plymouth County, Iowa.....	23 43
Richland County, Wis.....	1 35
Rhode Island.....	600 00
Richardson County, Neb.....	114 04
Reno County, Ks.....	21 00
Rice County, Minn.....	11 87
Ramsey County, Minn.....	109 59
Ritchie County, W. Va.....	8 80
Randolph Welsh, Wis.....	97 20
Remington, Ind.....	18 25
Saline County, Ks.....	1 00
San Marcos and Hays County, Texas.....	8 67
Sedgwick County, Ks.....	110 35
Shawnee County, Ks.....	14 12
Spencer County, Ky.....	52 30
Shelby County, Mo.....	9 36
Scott County, Iowa.....	2 00
Smith County, Texas.....	55 50
Sheffield, Mass.....	18 82
Stearns County, Minn.....	73 94
Sherburne County, Minn.....	12 97
Summers County, W. Va.....	54 53
Seranton Welsh, Pa.....	107 75
Selma, Ala.....	84 75
St. Clair County, Ill.....	50 00
Somerset County, Me.....	75 64
Stanley County, N. C.....	64 00
St. Joseph County, Ind.....	115 41
Tulip, Ark.....	20 15
Taylor County, Ga.....	8 20
Thomas County, Ga.....	25 00
Warren County, Iowa.....	50 00
Williamson County, Texas.....	27 05
Wright County, Minn.....	19 21

Will County, Ill.....	\$100 00
Wexford County, Mich.....	8 74
Wilkes County, Ga.....	29 00
Washington County, Me.....	10 80
Wayne County, Mich.....	45 00
Winnebago County, Iowa.....	34 43
Wake County, N. C.....	81 88
Warren County, Ill.....	60 00
Williamsburgh Welsh, Iowa.....	14 31
Waukesha Welsh, Wis.....	97 07
Welsh Prairie, Iowa.....	5 31
Wheeling and Ohio County, W. Va.....	200 00
Washington County, Ill.....	205 00
White County, Ind.....	5 36
Ypsilanti and Vicinity, Mich.....	50 00
Youngstown Welsh, Ohio.....	43 00
	<hr/> \$15,833 67

Bible Committee, Huntsville, N. C.....	26 42
" " Patton, Mo.....	8 00
Arkansas Central Agency.....	10 00
Kansas Central Agency.....	93 78
Rev. J. S. Willbanks, Dist. Supt., Ark.....	48 15
Rev. George S. Savage, " Ky.....	26 09
Rev. J. L. Lyons, " Ga.....	7 21
Rev. W. McCandlish, " Neb.....	5 40
Rev. W. R. Long, " W. Va.....	8 00
Rev. H. P. Hamilton, Agent, Mexico.....	60 31
Rev. I. G. Bliss, Agent, Turkey.....	5,634 71
	K 099 07

MISCELLANEOUS.

Interest.....	26 82
Sale of waste material from Bindery.....	325 23
Retail Sales.....	1,440 32
Trade Sales.....	2,477 56
Sales by Colporteurs.....	2,981 83
Rents.....	4,705 31
Record Subscriptions.....	8 37
Sundries.....	145 53
	<u>\$40,208 19</u>

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,
DURING FEBRUARY, 1880.

	Purchase Acct.	Gifts.	Legacies.	Total.
Alabama.....	\$430 20			\$430 20
Arkansas.....	292 25	7 00		299 25
California.....	60 00			60 00
Colorado.....	25 88			25 88
Connecticut.....	29 93	392 00	192 50	524 43
Dakota.....		2 70		2 70
Delaware.....	125 00			125 00
District of Columbia.....		30 00		30 00
Florida.....	31 20	19 44		50 64
Georgia.....	156 96	132 43		290 39
Illinois.....	1,054 81	77 10		1,131 91
Indiana.....	302 69	1,026 20	16 50	1,345 39
Iowa.....	767 16	123 62		890 78
Kansas.....	388 28	145 43		533 71
Kentucky.....	406 98	64 98		471 96
Maine.....	191 67	6 00		197 67
Massachusetts.....	2,013 82	418 39		2,432 21
Michigan.....	484 49	10 00		494 49
Minnesota.....	365 90	45 27		411 17
Mississippi.....	120 71			120 71
Missouri.....	286 71	45 41		332 12
Nebraska.....	231 68			231 68
New Hampshire.....	1,199 80		114 66	1,314 60
New Jersey.....	33 00	296 40		329 40
New York.....	8,364 58	6,279 20	335 84	14,979 62
North Carolina.....	257 71	99 76		297 47
Ohio.....	1,374 27	459 91	415 83	2,250 01
Oregon.....	139 98			139 98
Pennsylvania.....	1,921 73	156 86		2,078 64
Rhode Island.....	600 00			600 00
South Carolina.....	104 05	105 48		209 53
Tennessee.....	25 80	13 60		39 40
Texas.....	164 45	163 45		327 90
Vermont.....	13 20		50 00	63 20
West Virginia.....	398 81	30 25		429 06
Wisconsin.....	610 81	433 98		1,044 79
Mexico.....	60 81	25 00		85 81
Turkey.....	5,634 71	2 42		5,637 13
		\$28,619 58	10,468 23	1,125 83
				\$40,208 19

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D. }	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D. }	
REV. ALBERT S. HUNT, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

In response to frequent letters asking for the address of District Superintendents, their names are given below, with each mission field of labour and post-office address.

Information respecting local work will be cheerfully communicated by them.

New Jersey & Delaware.....	Rev. GEORGE SHELDON, D.D., Princeton, N. J.
North & South Carolina.....	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Alabama & West Florida.....	Rev. THOS. J. RUTLEDGE, Opelika, Ala.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
Arkansas.....	Rev. J. S. WILLBANKS, Austin, Arkansas.
Kentucky, Eastern and } Middle Tennessee..... }	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
West Virginia.....	Rev. WALTER R. LONG, Wheeling, W. Va.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Michigan & Wisconsin.....	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Illinois & West'n Indiana.....	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Minnesota.....	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Missouri.....	Rev. EDWARD WRIGHT, St. Louis, Mo.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Nebraska, Colorado, } Wyoming, and Dakota }	Rev. WM. MCANDLISH, Omaha, Neb.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1880, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.